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secret meetings and determined only by the most powerful states. In both cases, perhaps, the work could have been done in no other way."

But it is the change of proportion and emphasis made necessary by the treatment of the War of Nations that most distinguishes the book from those previously written and used. It is only a little past the middle of the volume that one comes upon a reference to a thing so strikingly contemporary as the play, *An Englishman's Home*. The bibliographies appended to each chapter are rich in the titles of books published during the years 1913-1919.

The whole later period is treated in a manner by no means powerful, nor intended to be, but adequate for instruction. In style and method the latter half of the book is somewhat like those editorial summaries of current events contained in some of the best modern journals. It is concise, considered, rather neutral, but useful for exactly the purpose for which it was designed, that of giving perspective; and it is authoritative as based upon wide reading and judicious sifting. There is no neutrality, however, in Dr. Turner's discussion of responsibility for the war, nor is the author too "scientific" a historian to make one feel the emotions of the war or marvel at its vast results in destruction and in achievement.

The tone of the discussion of the Peace Conference is no more pro-League than is natural to one considering broad results apart from immediate issues. There is no *ex parte* argument. No one can easily quarrel with the statement that "the results of the war being what they were, the peace was probably as good a one as under the circumstances was to be made." A good reservationist and one whose ideas concerning the treaty-making power are quite sound, can readily accept all this.

On the whole, one feels distinctly wiser after reading this book. Its value lies not so much in the backward glimpses of the past from the present point of view as in the light thrown forward on the war and upon our present state by the course of events since 1879. Through this book one is enabled in some fashion to see the march of events steadily and to see it whole—to view the war as part of the story of an epoch, and thereby in some fashion mentally to assimilate it with the rest of our knowledge concerning this mysterious world and our mysterious selves.

FREE THINKERS OF THE NINETEENTH CENTURY. By Janet E. Courtney, O.B.E. New York: E. P. Dutton & Company.

It is a little hard for many of us to-day to realize how deeply our common life has been affected by certain freethinking men and women of the nineteenth century—"those spiritual teachers and masters from whom the generation now grown to maturity has learned its love of freedom." Frederick Dennison Maurice is almost forgotten, the main part of his influence blended indistinguishably now with the currents of our ordinary thinking, the rest, the personal part, too fragile, too subtle, to survive for long the actual personality

of the writer. Matthew Arnold, intellectually the most virile of the group, holds his high place in literature as the author of essays, incomparable in their kind, a really original poet, the apostle of a "culture" already beginning to seem a little old-fashioned, the originator of phrases—such as "Sweetness and Light"—beginning to seem more old-fashioned still. Except by the learned, he is scarcely thought of as a reformer of ideas. Again, who now traces anything in his own mind to the influence of Charles Bradlaugh? His thought means no more to us nowadays than does that of Ingersoll; those who busied themselves to disprove the Bible from the Bible have pretty much passed away, and a whole order of ideas has passed with them. The question they discussed has taken on new forms. Harriet Martineau, remarkable woman as she was, has little direct contribution to make to our modern thinking. Even the satirical characterization: "There is no God, and Harriet Martineau is his prophet", is scarcely felt as witty, so obsolete is the issue betwixt old-fashioned theology and agnosticism, so nearly forgotten is the prophetess. Leslie Stephen, known as a man of letters, is scarcely recognized as a militant freethinker. Charles Kingsley survives as a charming literary personality. Huxley shares simply in the glory of Darwin, now almost universally regarded as a seer, and it is hard to remember that not very long ago both he and our own John Fiske were anathema to the religious of almost every denomination.

The fact seems to be that in most cases the message of each of these thinkers was simpler than the teacher supposed. It was not therefore of the less importance; happily, no one's truth is vitiated because it is not the whole truth, and the illusion with which we suggest ourselves, the illusion of possessing uncommon originality or penetration, may serve a good purpose in giving us the courage to assert a simple right. We owe much to the fearlessness of those men and women whose lives Mrs. Courtney has sympathetically told—much to their self-denial, their patience and perseverance, relatively little to their doctrines.

The sketches in this book are therefore of historical value. The author has wisely given much of the social setting of the persons she describes and interprets, and of their inward struggles. The outstanding moral lesson of their lives is made plain without didacticism, and we have a book variously illustrating one phase of character, one type of intellectual virtue, the primary significance, helped by the contrast of minor traits and circumstances, lying in this unity of effect: a tendency, a movement, almost a reformation, is outlined. For those who want to be stimulated by criticism of ideas still related to questions accepted as vital by the modern world, or by analysis of personalities so great or so subtle that one still hopes through fresh criticism to get a glimpse through them into the mystery of human personality—for such the book holds little. For those who like to understand the present in the light of the past and to realize the continuity of our thinking with that of the thinkers who have preceded us, there is much.